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SHIFT FROM AUTHORITY TO EXPERIENCE

"Protestantism," said Dean W. R. Inge, in a recent address at Birmingham, England, at the annual conference of the Churchmen's Union, "is a revolt against a church stiffened by formalism and unethical legalism. It proclaims the freedom of the individual conscience and the right of immediate access to God. It is thus in part a return to the original gospel. The shifting of the center of gravity in religion from authority to experience ushers in a new period in which both Protestantism and Mysticism must play a prominent part. The chief seat of authority in religion will be no longer the church nor the Bible, but the testimony of the Holy Spirit, interpreting the teaching of the New Testament. The church of the future will have its center in Jesus Christ, but in a living and self-revealing Christ, with a fresh message for each generation. The spiritual Christian needs to be a very earnest and good man, living under strict self-discipline, and testing all his thoughts, words, and actions by the obedience of Christ."

INTERNATIONAL GOLDEN RULE DINNER

"Sir," said Johnson to Boswell, "it it a great thing to dine with the canons of Christ Church." So it seemed to a small group of Americans who were in Geneva on September eight, a great thing to dine with a goodly company representing twenty-two nations, gathered together because of an intense interest in some specific world problems for which they were endeavoring to find a solution. For the fourth year they were having an International Golden Rule Dinner, and the general theme this year was the task of securing permanent homes for the refugees, who through all the years since the war and the deportation had no other dwelling place than unhealthful refugee camps. Charles V. Vickrey of New York voiced America's interest in the efforts being made in behalf of the refugees as well as its interest in the care of the orphans for whom our country has felt primarily responsible, and who are still dependent on the friends of children. He also expressed his great pleasure at seeing that people of many nations, some of them widely separated geographically, were glad to come together for this simple Golden Rule meal. It seemed an evidence of the fact that those of all lands and all faiths believe that the world's ills and sorrows can be healed through the application of the Golden Rule. The following Resolution, passed by the International Near East Association, which is composed of twenty-five national societies, was endorsed by the four hundred guests at the dinner; "Resolved: That we earnestly urge the continued and increasingly general observance of International Golden Rule Sunday (December 4, 1927) as a day when people of all nations, races and religions are asked to give practical expression to the world brotherhood of man, recognizing the eternal obligation of the strong to help the weak, the rich to share with the poor, the employed with the unemployed, and prosperous with those in adversity. That, while we recognize the right of each donor or national organization to allocate funds according to special personal or national interests and obligations, we respectfully suggest that a substantial portion, if not all, of the Golden Rule contributions of 1927 be made available for child welfare work and the settlement on lands in Syria on a self supporting basis of the Armenian refugees now eking out a miserable existence in the refugee camps in or near Beirut, Aleppo, and other congested centers."

PROGRESS INDICATED IN TWO DECADES

How utterly false are the impressions that the churches are losing in membership, writes Charles S. McFarland, General Secretary of the Federal Council of the Churches, is shown by the figures of the United States Government Census of Religious Bodies in 1906 and 1916, supplemented by the figures for 1926 in the latest Handbook of the Churches. The twenty-five principal denominations in the United States had a growth in total membership from 18,762,943 in 1906 to 23,638,597 in 1916 and to 27,466,-470 in 1926. There was never a time in the history of the country when so many people belonged to the churches, never a time when a larger percentage of the population were church members. In the face of the cold figures, how ludicrous is the doleful lament, recently heard in many quarters: "How long can Protestantism stand such losses?" From 1906 to 1916, in twenty-five principal Protestant denominations, the net gain in membership was 4,875,654. From 1916 to 1926 the net gain was 3,827,873. This is a gain of 8,703,527 during the last twenty years. In addition to making up all their losses from death, removal and other causes, the churches have made a net increase in membership of 46.4 per cent in twenty years. During these same twenty years, the increase in population of the country was 36.5. The churches, in other words, gained in membership much faster than the population. It is true that when the so-called war decade (1916-1926) is taken alone the figures are not so encouraging. For these ten years, the gain in church membership was 16.2 per cent, while the gain in population was 16.3 per cent. This condition may perhaps be explained by the diversion of the Church's energies during the war years. During the last half of the decade, however, a recovery has been taking place.

PLAN FOR INTERCHANGE OF TEACHERS

Under the plan for interchange of teachers and students between the British Isles and the dominions and colonies of the Empire, 230 teachers are exchanged each year through the medium of the League of Empire, which has been in existence for twenty years. A beginning was made last summer by a joint committee in the exchange of secondary teachers between Great Britain and the United States, and negotiations are in process for similar exchange with different countries of Europe.

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THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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A Friend Speaks Out

A LETTER of deep, personal concern came the other day to the General Secretary of the Five Years Meeting. It was from a Friend, who, having given the most productive part of his life to the church in active and responsible capacities, is now having to turn aside to business to give proper support and protection to his family and to educate his children. He does this reluctantly, for insistent overtures have been made to him to undertake further tasks in connection with the church, tasks for which he is qualified and for the fulfillment of which there is great need. Referring to these overtures, he says that as long as conditions continue among Friends as at present, there is nothing he could conscientiously ask money for unless for a pension fund for ministers and missionaries. He declares it to be morally wrong for Friends to make no provision for those who have borne the burdens of the church in the heat of the day, and who therefore face the evening of life with anxious forebodings.

It has been suggested to him, he writes, that it is a great mistake for one who has spent his life in religious work to turn aside to business. He raises the pertinent question as to whether Friends would be so "hot on his trail" if he were ten or fifteen years older and his days of active usefulness pretty well passed. What then? Facing this situation squarely, he has decided that he must exert himself for the next ten years to lay by a little something so that if he should be taken away from the family, his wife would not be reduced to abject poverty.

Our Friend writes that he cannot afford the time or money to attend the Five Years Meeting as he would like to do, but sends on the concern that no question could better engage a part of the time of that body than that of an adequate pension fund. "It is immoral," he declares, "for the Five Years Meeting to dodge this matter longer. I am praying and shall continue to pray for a rich outpouring of the Holy Spirit upon the sessions of your gathering but while you are deliberating upon the phases of church work I shall be scurrying around to prevent my family from facing a few years hence a condition which would be inevitable if I continued to give the balance of my earning years to the active work of the Society that I love."

We are free to confess that this letter stirred us deeply. It was but another poignant expression of a personal experience that is being repeated many, many times —so often in fact that it is too nearly "the common lot of all" among those who are giving their full time and energies to the work of the church. A great deal is said about Christian sacrifice but too much of the sacrificing is left to the workers. Those who are able to make reasonable provision for their families and for old age have very little conception of what it means to our faithful workers who are unable to make such provision. Why should this burden of a common Christian responsibility fall so largely upon those who are called by the church to service?

In this connection a significant incident came to our attention not long ago. A prosperous member of a certain Friends meeting drove in his big car to call upon a gifted young man and told him that the meeting was united in asking him to become its pastor. He spoke as if he were conferring a favor and apparently had little doubt of a prompt acceptance. The young man inquired as to the financial support that might be expected. The visitor named the figure. The prospective pastor exclaimed in reply that it would just about pay his family's grocery bill, leaving little or nothing for further necessities, to say nothing of other personal satisfactions. "Well," replied the prosperous Friend of the big auto, "you people who go into religious work should expect to make sacrifices!" This self-convicting rejoinder represents an attitude altogether too common.

There are pious souls, we know, who hold that a minister or missionary should follow so faithfully the gospel call as to give no concern to material considerations, trusting all to the Lord; who, when their meeting is looking for a pastor, are inclined to hold aloof from a minister who wants to know what support he may expect. We would ask such Friends if Christian workers are relieved of measuring up to biblical standards of righteousness. They will recall Paul's characterization of the man who does not provide for his own household as an enemy of the faith and worse than an unbeliever. For our part, we have more confidence in the ministry of a man who has a keen sense of responsibility to those dependent upon him, than in one who resigns that responsibility to the Lord, who in turn must work through complacent and inconsiderate church members.

Apart from our sense of justice to the workers themselves, this whole question is one of vital interest to the church from various angles. For one thing, it is a practical question of good business procedure. More effective and fruitful service may be confidently expected from those who are not harrassed with financial anxieties for those near and dear to them. They may thus give themselves more joyously and unreservedly to the work to which they have been called. Furthermore, if adequate provision for our workers were made for emergencies and old age, the church could continue to command the desperately needed service of such a man as our Friend who is turning to business. Or, to go a step further, think of the scores of our gifted young people whose gifts might be readily turned to the work of the church, except for

these limitations which make the outlook seem to them discouraging and hopeless. As a result they go into other fields of humanitarian and religious service which promise a reasonable and respectable living for them and their prospective families. And we cannot raise our voice in criticism of them.

But there is a more fundamental consideration here than that which is immediately practical. The Christian church is having a great deal to say these days, and rightly so, about putting the religion of Jesus into all our everyday relationships. It raises its prophetic voice in behalf of social justice, bespeaking just relations in the industrial world between employer and laborer. How can the church speak honestly and convincingly on this subject when it is not just and righteous toward its own workers? We criticize certain great industrial enterprises for exploiting the labor of men during their active, productive years, and then casting them out as charges upon society. Is the church clear in this important matter?

It is a fine thing to maintain a fund for the relief of aged ministers and missionaries. That fund is doing untold good and must be well supported. At best, however, such relief is inadequate. We should be seeking and establishing a basis of support that will make such relief unnecessary in the future. A special committee under appointment of the Executive Committee is studying this important question with a view to bringing it before the Five Years Meeting. We agree with our Friend that it may well be given constructive consideration looking toward positive action.

Some Searching Questions

BY WILLIAM I. HULL

IT has been proposed that the Society of Friends should issue another appeal to our big sister-churches for a joint effort to apply more consistently and more effectively the peace principles which we all profess. Our former appeal of this kind appears to have met with some response, and it is possible that another one would be timely and fruitful. But it may well be asked if an even more timely and fruitful appeal should not be made to the Society of Friends itself.

One of our most instructive pages of Quaker history is that which records the triumph of complete anti-slavery within our Society, and the great aid which Friends' unity of belief and practice gave to the anti-slavery movement within the nation. The time appears to be ripe for a similar united front on the part of all Friends against war.

Just as the anti-slavery movement within our Society began with a mitigation of the evils of slavery, progressed to a rejection of the slave-trade, and ended in complete abolition of sale, purchase and ownership, so the peace movement among Friends has been chiefly intent hitherto on the mitigation of the evils of war, and a (as yet) half-hearted opposition to preparations for it. But the Society is evidently still halting and hesitating to take its stand on the top-most rung of the ladder. It must be confessed, in all candor, that the peace principle itself is not crystal clear in our corporate mind and that it is not completely applied in our corporate action. Even now, at the end of two and three-quarter centuries of our existence as a religious peace society, and following the world's worst war, it must still be said of us as of the rest of the world:

"Ye *build,* and ye *build,* but ye enter not *in,*
"Like the tribes whom the desert devoured in their sin."

Let us try to strike a balance among our peace activities, with a modicum of appreciation of their strength, but with entire and candid facing of their weakness.

The world is praising us far beyond our deserts for the charitable activities which have engaged us during the past dozen years in binding up the wounds and healing the spirit of friend and foe alike in this war-wrecked world. But can it be said that we have made corresponding efforts and sacrifices to *prevent* war in the future? Our young people have just this summer begun to publish, by the "caravan" method, like the "First Publishers of Truth" two centuries ago, our Quaker peace-message. Have we their elders really thought *through* the full significance and implications of that message, and are we ready to back up our young people to the utmost limit of our power and their capacities?

We solemnly and continuously tell the world that we are for "peace," and the world has accepted us at face-value as a pacifist people. But are we really a pacifist people in the sense that we would always and everywhere reject any but peaceful means of preserving the peace? And is not this the only sense in which a peace testimony that is professedly based on *Christianity* can be accepted by a candid mind? Are we not continually, perhaps unconsciously, using in our statements those "weasel words" which leave the fair form of our professions intact, but which suck from them all their substance?

We reject war in a single bold paragraph; and then do we not fill columns and volumes in defining and refining distinctions between "aggressive" war and "defensive" war, condemning the former but condoning the latter, thereby inevitably surrendering the very foundation of our pacifist principle? Even if there were in our time any real and important difference between the two kinds of war, are we ready to believe with "Golden Rule" Nash that "of all the most selfish and most unjustifiable of wars, a war of self-defense is the very worst war that a Christian can engage in?" Can we accept the "Eleventh Commandment," Thou shalt not make *any* war holy, Thou shalt not justify or participate in any *war* whatsoever? While we denounce a single nation for imposing by war its will upon another, are we equally clear that war, or the threat of war, on the part of a group of nations for the purpose of compelling another to observe its international obligations, is also contrary to the Christ-way of life which we believe in for both men and nations?

We are eager now and have been for at least thirty years that our country shall join with others in a League or Society of Nations for the purpose of making completely successful the pacific means of settling disputes and promoting the world's constructive work. We repeatedly declare that we desire to enter such a league, "with reservations." Have we made it equally clear what reservations these are—that while we gladly welcome its peaceful cooperation, we cannot enter it on a basis of military and economic coercion? Have we not camouflaged in our minds and statements the facts of war and armies, navies, hunger blockades, etc., by referring to them as "the operations of an international police force?"

Since 1920, our militarists have succeeded in launching a great and ever-growing program of military preparedness upon our Twentieth Century Democracy and even carried it into our schools and colleges. Have we not contented ourselves with opposing *compulsory* military training, and silently acquiesced in this and other parts of the "preparedness" program, provided they shall be kept *voluntary?*

We have protested, in common with many of our fellow-Christians, against the Japanese exclusion clause in our Immigration

Act. Have we made equally emphatic our belief that a Quaker-Christian peace-testimony demands, not merely the placing of the Japanese upon "the quota basis," but a recognition of the fact that the whole question of immigration is no longer (if it ever was) a purely national issue, and that it should be settled by an international conference and mutual agreement among *all* the emigrant and immigrant nations? Such a conference was authorized by the United States Congress in 1910; have we done our part in realizing its existence and purpose? Or have we joined with or yielded to the 100% Americans in acting on the slogan of "America for Americans," and denying the right or privilege of any other nation in deciding who or how many shall become future Americans?

We accept international arbitration as a rational and Christian method of settling international disputes. Do we really mean *all* such disputes, or do we welcome the exception, in our arbitration treaties, of disputes having to do with "independence, national honor, vital interests, the Monroe Doctrine, and our immigration policy?"

We are enthusiastic over the two courts of arbitration and justice at The Hague. Are we as Friends and Americans ready to stand before these courts, against our desires and at the instance of any other nation that may feel itself wronged by our actions? We have applied this principle in dealing with disputes among the States of our Union; and there is a clause in the statute of the Hague Court which permits us to adopt it in our relations with other nations. Some other nations have adopted it; are we ready and eager to have our nation adopt it also?

European nations, under the shadow and sufferings of the World War, are insisting that "security" shall come first and foremost in the world's program, and that only after it is fully achieved can arbitration be furthered, while disarmament must come last of all. Are we ourselves convinced, and are we striving to convince others, that without disarmament neither real security nor any true *sense* of security, can be achieved, and no adequate arbitration be successful? Have reason and history, along with the teachings of Christianity, burned deep into our souls the lesson that neither men nor nations can truly serve *two* masters—the God of Battle and the Prince of Peace, the military and the pacifist methods?

In our advocacy of disarmament, are we applying in entire candor our fundamental principle of rejecting all war and all preparation for it? Or is our thinking on that problem confused, and our effort to solve it dulled, by backward glances towards the flesh-pots of Egypt—by a hankering after *some* kind and *some* degree of armaments, "in case war should come?" When disarmament conferences are held, is our voice clearly heard in advocacy of the entire rejection of national armaments for any international purpose whatsoever? Or do we permit our fundamental Quaker principle to be side-tracked by a policy of *nibbling,* first at one kind of armament and then at another, which an economical government or a reluctant admiralty is goaded into proposing?

During the past score of years of folly and failure in international affairs, and especially during the past dozen years, our war-ruined world has called bitterly and pitifully for "great moral leaders." Our Society has tried to accept in all sincerity and completeness a great moral leadership, the greatest and wisest and best that this world has ever known. Can we share this leadership with the world in this time of dire need and of ever-present danger of another material and spiritual holocaust? Verily *not,* if we are neglectful, lukewarm, or only half-way loyal to it ourselves.

Facts are stubborn things and must be faced with wide-open eyes. Theories inevitably go down before them. But *principles* are stronger than both fact and theory, and like truth they will prevail. However eager we very naturally are to join with the world's statesmanship in the promotion of concrete, "practical" proposals (such as the League of Nations, the Geneva Protocol, the Locarno Pact, the Five-Power Treaty, etc.) is it not our duty to apply to each and every one of these as it arises the test of our fundamental peace-principle? Can the problem of peace and war be truly and permanently solved unless it is solved aright? And can there be any right solution of it for us which does not rest upon that peace-principle which we believe to be divine?

Swarthmore, Penn.

Lord Kitchener Comes Back

BY EDITH LOMBARD SQUIRES

The dusk lay deep. He crossed the street,
Bewildered by the sudden blare.
It seemed that war had followed him,
Such sharp sounds pierced the heavy air.

All of his thoughts, his hopes, his fears,
Lay with the England that he loved;
He had returned to see it now
With war so many years removed.

He looked at England with the eyes
Of that far world, at last his own;
Eyes not of earth, but with a sight
Far finer than they once had known.

He looked upon the thread-bare crowd,
The bread-line, faces sadly thin;
Here was no new and shining world—
War had cut down the "Might-have-been."

War had receded, and this tide
Of careless, hardened, sin-scarred folk
Were drifting flotsam of the waves
That rolled and surged, curved high and broke.

His world that war was to make safe,
His England, war was to make fine!
War—that fierce clashing of the race!
That selfishness of "mine" and "thine!"

And as he looked, the General sighed
And stepped beyond the open door;
War had disfigured all he loved—
He would return no more—no more.

Richmond, Indiana.

Delight and I

Delight and I go hand in hand
When I step forth to watch the stars:
The vision of the ultra-grand,
The sight of Jupiter and Mars.
I cannot bear to close my eyes
And keep my head tipped to the skies
As though I drank from fevered lips
From out a great refreshing cruse
The beauty of the stars in sips
To heal my every ill and bruise.
And when Delight is fast asleep
Comes Wonder, and we vigil keep.

MARY HOXIE JONES.

Haverford, Penn.

Prohibition of strikes or lockouts by legislation is a futile means of attempting to avert industrial disturbances; getting both sides in a labor dispute together for discussion and conciliation, on the other hand, is shown to have been an effective means of governmental intervention in serious industrial controversies—these are some of the conclusions in a 400 page report on "Postponing Strikes" published by the Russell Sage Foundation. The report is based on a study, made by Ben M. Selekman, of the efforts to prevent strikes in Canada during the last 18 years by means of the Industrial Disputes Investigation Act. In a foreword to the report, Mary van Kleeck, director of the Industrial Studies Department of the Russell Sage Foundation says: "We seek not to bring enlightenment to Canadians, but to look across the border toward our neighbors' mines, railroads and factories, and to ask whether the Act has accomplished its purposes satisfactorily and whether it can wisely be followed in this country."

Voteless Voting Among "Friends"

BY EDWARD B. HASKELL
In the *Congregationalist*

In the latter part of May it was my good fortune to visit, in London, some "Friends (in the double sense)" whom I had met previously in Bulgaria, my object being to talk over with them certain plans for the good of that country. The date of my visit had unavoidably been delayed, and on arriving at Friends' House in Euston Road I found the "Yearly Meeting" in full swing.

Friends' House is a magnificent new building which serves the Quaker society much as the Congregational House, Boston, serves our denomination. Friends' House, however, has the advantage of a great assembly hall, and in this the Yearly Meeting is held.

As the people whom I sought were among the leaders, acting on important committees and generally very busy, they sandwiched in their conferences with me at odd moments. I was most grateful that they managed it at all.

Meantime, they courteously invited me to attend some sessions of the Yearly Meeting at which it seems that outsiders are not expected as a rule. I hope that it will be no breach of confidence to give to Congregationalists the benefit of what I saw and heard.

In the first place, the well-dressed assembly differed not at all from other church bodies in outward appearance. There was but one old-fashioned Quaker costume and bonnet in the hall, and they belonged to a visiting American.

The presiding officer, Roger Clark, was called the "clerk," a man who combined the duties of secretary and chairman ("scribe" and "moderator") with extraordinary ability. He seemed to know the given name of every Quaker present and announced the speakers as Jane Rountree or Giles Cadbury, instead of Mrs. or Mr. R. or C.

Each session began with a period of silence, with doors closed. There was no singing at all. It was my luck to attend two meetings on "Industry and the Social Order." At the first of these a lady at the "desk (a high battlement above the audience)" opened the discussion by appointment. All succeeding speakers were voluntary and stood in their places, each as he arose being introduced by the "clerk." A very few speakers who preferred general exhortation to the subject in hand (sorry to say they were women) were admonished by said "clerk" and one kindly requested to "draw to a close." But in general the speeches by both sexes were logical, timely and worthwhile. Naturally, frequent reference was made to the coal miners' strike and the efforts of the Friends to mediate. The thought often was repeated that bringing together employers and employees for mutual acquaintance and understanding was the best way to settle disputes. Then a Quaker bomb exploded. A Labor Party leader, brother of a minister in McDonald's Cabinet, said in effect:

"What has been said was good but not likely to solve the labor problem. Granting entire good will on both sides, the present social order will and must continue to breed injustice. Suppose, for example, that we convince the workers in a certain industry that they ought to increase their production for the benefit of mankind and as an act of brotherhood. As a result they produce ten thousand pounds' worth more this year than last. *Who will get the ten thousand?* Will the workman get it? No. Will the public get it? No. What part of mankind will the workers' act of brotherhood have benefited? What concrete action do we, the Society of Friends, plan to take to prevent such injustice which is an inevitable outcome of the present social order? I see no way out except the reorganization of society in a socialistic state. I may be mistaken. If others of you see a better way, show it to us. But let us drop vague generalities and be concrete."

An elderly man at once followed with: "Charles Roden Buxton is right. I've heard this talk about good will in every Yearly Meeting for fifteen years past. Now it's time for deeds to replace words."

The debate soon had to be ended because of the lateness of the hour. In closing the "clerk" read a minute admirably embodying the gist of the evening's discussion which was adopted—by silence.

Next afternoon, the discussion was resumed with a clear opening speech by Arnold Rountree. He said that we all felt that a new turn was given to the debate and a new situation created by Charles Buxton's remarks of the previous day. The question which the latter really raised was whether the Friends, as a religious body, should join a certain political party. He, Rountree, felt that all real progress depended on the settlement of a preliminary, fundamental question—viz., What is the *function* of a church, or a religious body, in relation to industry and the social order? He proposed the appointment of a committee of five to consider this question over Sunday (this was Saturday) and to report on Monday. Perhaps this committee would find it best to recommend the calling of a comparatively small midwinter conference of Friends (say one or two hundred) actually engaged in industry, which shall make a report recommending a line of action to the next Yearly Meeting.

The chair ("clerk") then urged that speakers confine themselves to the concrete procedure proposed by Arnold Rountree and avoid discussing principles in general. He held all to this except the American Quaker bonnet whom he allowed, by courtesy, to make an irrelevant sing-song exhortation such as is common with Bulgarian "Pentecostalists," but such as they told me had not been heard in an English Quaker meeting for years. Soon speakers began to suggest that the proposal was too evidently wise to require prolonged discussion and that the question should be put. The "clerk," who was supported by two people on each side of him, said: "We at the desk feel that the meeting's mind is made up and, unless you otherwise decree, we think debate should close." Silence gave consent and he announced, "It is so ordered." I now expected the ayes and nays or a show of hands. No such thing.

That marvelous "clerk" arose and read a minute, stating what had been proposed and the attitude of the meeting thereon—a statement which I should have needed a quiet half-hour to prepare in a room by myself. Two suggestions were made from the floor as to clearness of wording. The "clerk" revised, re-read the clauses questioned, asked if they now were satisfactory, and the minute was adopted—by silence.

He then called for nominations for the committee of five and wrote down the dozen names called from various parts of the hall. I thought, "Now they *must* take an actual vote, either by show of hands or by ballot." But no. Here a brother and there a sister nominee arose and said that it would be impossible for him or her to serve, until only seven names were left on the list. The meeting consented by silence to make the committee seven instead of five, and the minutes duly recorded that these seven had been elected! It was the most wonderful parliamentary procedure ever witnessed by "yours truly"—minorities silently acquiescing in what the drift of debate showed to be the will of the majority, and every vote unanimous. Here were manifestly wise and important decisions reached, and people elected to office, without the machinery of tellers, ballots, show of hands, calling of roll, or *viva voce* votes. One wonders whether the Friends eventually will be able to read one another's thoughts and reach their Yearly Meeting decisions with no audible discussion at all. To one onlooker, at least, this year's meeting was a most impressive example of "the unity of the spirit in the bond of peace." God bless the Friends, one group of His children who really show themselves friendly!

Letters from ELIZABETH

Dear Eunice:

Several weeks have passed since we left one good Quaker community to make our home in another. It is a great joy to write to you because I know that you care far less for a recital of events than you do for what I am thinking in the new environment. It is flattering to know that there are a few people in the world who care to know what goes on in my small brain.

Of course I have had time to reflect quite a bit on those nine years when I called ——— home. Mere places don't matter much, any more than mere things do. If a spot of ground becomes sacred it is not because it is particularly fertile but maybe it is because my father planted trees there which later bore delicious fruit. And a house un-hallowed by the cries and laughter of my children and the sweet converse of friend with friend—I could leave that without a choke in the throat!

These are some of my thoughts, and there are others. You remember that our little family escaped influenza in its first onslaught only to go down before its second. Without the services of friends who risked the dangers of contagion at that time when professional services could scarcely be bought—well, we might have missed seven of our nine years in that place. After that experience I wrote the only thing which ever got lost in the A. F. Editor's office, the last paragraph like this—"If I had thought that in the rush and hurry of modern life, people had forgotten just to be neighborly and kind, it is good to know now that there are yet those who, like the Master, go about doing good."

And then, you know what I did. As the babies grew and I found opportunity to do a few things outside of home, I forgot my own sermon, and I am afraid I became so lost in a world of committee meetings and public gatherings and classes of one sort or another that it required a year such as the last one to bring me back to it. You recall that twice during this year of 1927 death came, with terrifying suddenness. Twice more came days when it lurked very near at hand and mercifully passed by. And with these hard days again came friends, this time the familiar friends of nine years making, bearing a hundred kindnesses and trying to walk with us into the deep, deep shadows.

One night in prayer meeting I wanted to speak of these things but you know my failing. If I could have spoken as I wished I would have said something like this: "You have all been such real friends this year that I can never repay you. You have worked in our home, you have cared for our children, you have prepared food for us, you have set us down at your tables, you have put your sympathetic hearts by ours and all the time you have never said to yourselves, now I am doing this because I ought, but you have just acted out of the love of your hearts. I think that is the very highest kind of service and I think we Friends ought always to arrange our living so that we have time for it. I do hope that you will never get so busy in your community with organized Christianity that you won't practice the unorganized variety. I hope that there will not be families among you who must face their difficult hours without the same loving thought which you gave to us. I hope that you women will find time to know each other's children and kitchens and be able to help one another. Never, never think that a committee appointed for the purpose can carry the love and sympathy of a congregation to broken hearts. Do it yourselves. The things I am going to remember longest about your neighborhood and our happy life in it are not your fine organizations or your achievements in any line, however good and great. But the thing I shall never forget is the love of God in your hearts which, to use Fosdick's figure, like sunlight, whether you will it or not, bursts through every crack and crevice and passes from you to me."

Well, I didn't make that speech. I could make a book of my un-made speeches! But I won't burden you with more of them now. Another day I want to tell you about a few things that have made life interesting here. Until then be as good a neighbor to someone else as you have been to me.

Sincerely,

ELIZABETH.

THE ETERNAL QUESTION

BY ROSA E. JOHNSON

Why should my Father love me so?
Why should my Christ to Calvary go?
Why should he suffer in my stead?
Why should his precious blood be shed?

Amazing love, how could it be,
The Son of God should die for me?
That he, to whom the angels bow,
Should bear my sins on Calvary's brow?

Why should he suffer on the cross?
Why should he drink that cup of dross?
Why should he pay that price for me,
That I might live eternally?

Amazing grace, that he should give
His sinless life, that I might live;
How could it be? I know not how—
The veil is rent, I enter now.

Spring Valley, Ohio.

DEDICATION OF QUAKER HOSTEL, GENEVA

A New Friendly Adventure in World Capital Is Launched Auspiciously

Quakerism in Europe took a decided forward step on August 27, 1927, with the dedication of the new Quaker Hostel in Geneva, Switzerland. For a number of years Bertram and Irene Pickard have felt the call to help establish a hostel where young people who were interested in international affairs could come together for study and mutual fellowship. Their hopes were realized with the formal opening of the Hostel in Geneva in the presence of about 175 foreign and native guests.

The Hostel is located in a quiet and beautiful garden. Altogether it will accommodate, besides the wardens, about ten students.

At the formal exercises, addresses of welcome were given by Prof. Rappard, rector of the University of Geneva, Mr. Fatio, the distinguished Genevese who was responsible for getting the League of Nations settled in Geneva, and prominent people from the International Labor Office, and from the University Institute of Higher International Studies. Dr. Rappard and Mr. Fatio spoke in glowing terms of the possibility of such a Hostel as the Friends were establishing. They felt that it would add much to the movement for a better understanding between races and nations throughout the world.

The Friends were represented on the program by Bertram Pickard, Edith Wilson, Carl Heath and Wilbur K. Thomas.

The plans are to have approximately three students from America, three from England and four from other parts of the world in residence at the Hostel. Three American students are already in attendance and it is hoped to secure one or more students from Germany, France, Austria and perhaps Japan for the term that begins in October. Most of the actual courses of study will be taken in the University of Geneva, but under the leadership of the wardens, Alexander and Edith Wilson and Bertram and Irene Pickard, with the occasional visits of Friends from England and America, we are certain that the Quaker approach to world problems can be thoroughly discussed by the group. It is hoped also that teachers and others who wish to take a Ph. D. degree will also avail themselves of the opportunity to study in the University of Geneva. Such students would find a splendid opportunity to become better acquainted with world affairs.

For many years the members of the Society of Friends isolated themselves from the rest of the world. Today, as one of the speakers at the dedication exercises

states, the world is looking to us for a demonstration of the better way. We are eager that the young people who come into this Hostel to study will go forth with a greater desire to be of service to their fellow men.

WILBUR K. THOMAS.

The three American students at the Hostel are Pauline Terrell, of Newberg, Oregon, recently Secretary to Walter C. Woodward; Sally Smith, of Germantown, Penna.; and Grace E. Rhoads, Jr., of Moorestown, New Jersey, who has been teaching at Wilmington Friends School since her graduation from Bryn Mawr College. During the summer they all studied French and now they are deep in their winter's work at the school and in touch with several interesting Center activities.

The Hostel Committee has been making efforts to establish Travelling Fellowships, and several offers for such have already been made. Publicity concerning them will be released in the near future. We want to emphasize again, and we know this is the feeling of the Hostel Committee, that, while the Hostel has been created primarily for the service of students resident throughout the academic year, nevertheless the word "student" is given a wide connotation. The Hostel is at the service of all Friends who come to Geneva with serious intent to participate for a shorter or longer period in the international life of that city. The Hostel, opened in July, accommodated some 60 persons through July and August. The majority were Friends, and we are highly gratified to feel that they have thus shared in Friends' work in Geneva.

GIVING HEROICALLY

Arresting indeed are those words of Jesus, "Give and it shall be given to you." He was speaking from experience and his life demonstrates the truth thus spoken, As a teacher, he gave instruction regarding right attitudes and the application of principles to the affairs of life. As a leader, his example offered itself like the beauty of the lily and the fragrance of the rose. But as a Savior of men he gave himself heroically. All that he had went into the balance. The need was tremendous, but the opportunity was unique and he rose to the occasion. He said, "I lay down my life that I may take it again," for "this commandment have I received from my Father." He gave with a lofty purpose, magnanimously and heroically.

J. R. W.

For any man, normally constructed, to ignore religion and to deny the existence in himself of religious tendency and impulse is to play false with his own constitution and with its Author.

—CHARLES H. PARKHURST.

INTERESTING LETTER FROM MEXICO

Our Mexico Missionaries Appreciate Monthly Checks, Writes Mary Pickett

In the ten days that intervened between the close of school and our trip to Cedral to attend yearly meeting, Mrs. Parker and I helped Matilde Salazar prepare her outfit for entering training as a nurse in the American Hospital, and she went away happy, conscious that she had a good supply of simple, well made clothing. We had to wait ten hours here in Victoria for our train to Monterrey, so we missed our train south and had to spend a day in Monterrey and arrive a day later than we desired in Cedral. Following yearly meeting, on July 4, Matilde and I returned to Saltillo and the next day after a twelve hour journey, reached Farreon at dark. We were well received at the Hospital although the letter announcing our coming had not arrived. The Hospital is nice and new and apparently well equipped in many ways but they had no resident doctor who was responsible for the work—only a trained nurse and her helpers, thirteen girls more or less inexperienced, and the doctors of the city who are often very negligent of their patients. I stayed one day and helped Matilde make two uniforms for use when on duty. She writes me she has passed her two months of trial and is now accepted as a student in training.

The next day I returned to Saltillo where I attended the Convention one day and then returned to Victoria. Mercedes Estrada returned from Saltillo and we two held the fort over a month. We had not had time to clean house after school closed so I had to put things in order for the summer after my return. Then came painters and carpenters and they are still here, and we have had no end of extra work, and since school opened, I have been unusually busy. So much work that I expected the mozo to do, I had to do myself as he was at home eight days caring for his wife, a new baby and three other children.

REORGANIZING THE BOARDING DEPARTMENT

To make matters worse, I have been working with a new cook and new girls from twelve to fifteen instead of girls who had been here for six or eight years. They are nice little girls but a little girl can't do all that a big one can. We have only seven girls and fifteen boys and their professor. It seems that the days grow shorter each year. I get up long before daylight, but it is always seven o'clock before breakfast is ready and school begins at 7:30 and ends in the morning near 12:30 so there is little time the girls can help. My cook seemed completely incompetent at first and could not understand me, but I am glad to say she is improving and does fairly well. She prepares dinner (for thirty-two people,) including the making of the tortillas. I have five children extra who are day boarders and eat only their dinner here.

I am expected to teach a botany class three hours, three drawing classes and three hours of hand work a week. It is less than I taught last year but my outside work is heavier because there are no girls big enough to help much without oversight.

THE CASTILLOS JOIN THE VICTORIA STAFF

On the night of the 14th we had a very good patriotic program and a social time. The woman's society sold tamalies, coffee, cakes and lemonade and cleared perhaps $33. The Castillos (Mr. and Mrs. Fortunato Castillo) prepared the program very largely. The pupils seem to enjoy Fortunato Castillo as teacher. He is much more careful in his teaching than most of the teachers and presents his work well planned and developed which makes his classes more interesting than many others.

Our enrollment is very low this year, but it is low in most of the schools except the two or three principal schools in the center of town. Most of our former normal students entered school again but only two new ones came this year. I think there are thirty-five altogether and less than forty in the other departments. Perhaps more will enter in October. We do not charge as high tuition as the private school which is patronized by the Catholics. Our Commercial Department was not well enough advertized to bring many students. I think Mrs. Castillo is a very superior teacher and hope more pupils will come to her.

Our church work seems more encouraging. Although the new pastor has not caused any great stir, I am sure his real worth will be recognized gradually and the work when better organized will grow.

One of our pupils who has been studying medicine in Mexico almost two years, was at home recently. He seems to be making good and receives very high grades in his work.

Jose Martinez returned from Mexico City very much animated by the things he had seen and learned and we have him booked to give his entire time to our school this year instead of giving part of his time to the Public Normal. How I wish we had a dozen as capable as he to carry on the work here. Modesto Rodrigue also seems to have greatly improved by his experiences in Mexico. He is in charge of the Sixth Year again but boards at home. He also teaches three Normal classes. Jose Martinez has moved his office to Penn, so the room he had occupied serves for the Sixth Year and the main room down stairs for the Fifth with one of our girls, Herlinda Cepeda, as teacher.

The six girls who lacked a year of practice before they can receive their

certificates are all teaching this year. One is in Tampico, two are in Penn, one in a girls public school in Victoria and two others near their home in Aldama.

I do not have time this year for visiting and other things that ought to be done, but if I manage to keep this family well fed and in good health, throughout the school year, I shall have accomplished something. We are glad to get the *monthly* checks. It relieves us from one great strain that we carried last year.

MARY PICKETT.

MARION FIRST FRIENDS

The First Friends Meeting of Marion, Indiana, commenced the new year's work in a most successful way. On Sept. 25, fifty teams visited in homes, inviting the people to come to Rally Day, Sunday Oct. 2nd. The day preceding the churches of the city sponsored a Rally Day parade, some twenty of the churches participating. Frank J. Long, pastor of this church, was general chairman and the success of the parade was due largely to his untiring efforts. Over two hundred decorated automobiles and floats took part. The line of march passed each church taking part in the event. The floats of First Friends created most favorable comment, being declared the most beautiful in the parade. Twenty autos decorated in lavender and white also represented First Friends.

Sunday morning, the Bible School had the record attendance of 533 and a more enthusiastic crowd of people could scarcely be found. The devotional period was in charge of Mrs. John King and following the class period a special program was given, consisting of orchestral numbers, a reading by Virginia Ellen Ferguson, and a most inspiring cornet solo, "The Holy City" by Robert Brunt, accompanied at the piano by his sister Dorothy Brunt.

At the morning service, the choir gave special music and the pastor a sermon on "Carry On" in which he outlined the value of service in the church. Following the sermon, the roll call of the teachers and officers, who are to carry on the work of the Bible School for the coming year, took place and each person went to the church altar as his or her name was called. A most interesting and impressive installation service ensued, the minister giving the charge and the workers responding.

At the evening service, the orchestra gave a fifteen minute program, followed by an anthem by the choir. Representatives of the Bible School gave five minute talks on the work of Rally Day, its value and result. Richard Haworth, a former pastor of the church, gave a short talk recalling his ministry here.

The meeting was favored throughout the day with the presence of Friends from a distance: Richard Haworth and his wife of Southern California; Mr. and Mrs. B. G. Patterson of Balboa, Calif.; Mr. and Mrs. Sam Bond of Long Beach, Calif.; and Mrs. Lida Madson of Newberg, Oregon.

MEET OUR WORKERS FROM OKLAHOMA

Indian Missions Conference Will Take Place Just Before Five Years Meeting

In accordance with plans made last spring, the annual meeting of the Associated Executive Committee on Indian Affairs, which usually occurs in May, will be held on Monday, October 17, in the East Main Street Meetinghouse, in order that Friends coming to Five Years Meeting may have opportunity to attend. Almost all of our Oklahoma missionaries are planning to attend this meeting and the following sessions of Five Years Meeting. This will give an unusual opportunity for Friends to meet these workers and to hear them tell in their own direct way of what is happening in Oklahoma. Every one is cordially invited to attend these Indian Mission conference sessions.

An opening social hour in the second-floor parlor, at the north end of the Meetinghouse has been planned between 11 o'clock and noon on Monday morning. Everybody who reaches Richmond before that time is cordially invited to meet our missionaries and the officers of the Indian Committee there at that time.

The first business session of the committee, beginning at 1:00 o'clock on Monday afternoon, in Room 34, will be given largely to personal reports from our missionaries, and all interested Friends are cordially invited to hear these reports. A recess about three o'clock will give opportunity for any one to withdraw who wishes to attend the opening of the Peace Conference, to be held in the same building, beginning at 3 p. m.

Walter Smedley of Philadelphia Yearly Meeting, chairman of our Indian Committee, will preside at these sessions, and the missionaries expected include Westine Lietzman and Dorothy Pitman from Wyandotte, Eber and Martina Hobson from Big Jim Mission, Philip and Susie Frazier from our Kickapoo Mission, and, if possible, Arthur and Nettie Hadley from our Osage Mission. The Hadleys have just completed a large new addition to our mission church at Hominy, built entirely with funds contributed by the Osages, and they fear it will not be possible for both of them to get away at this time.

Come and meet these Friends if you can.

R. M. S.

THE INNER CIRCLE

BY THOMAS E. WILLIAMS

My heart is filled with joy divine,
As to my ears his voice is borne;
With invitations so sublime,
So like the cooing of a dove;
He bids me come and enter now
The inner circle of his love.

My trembling hands I raise and wait,
As fear and weakness seize my heart,
Because of my undone estate;
Then in this dark and trying hour
I find a place prepared for me
In the inner circle of his power.

I now suppose my trials o'er;
But nay, the road is rough and steep,
Temptations, trials, more and more;
Oh! must I fail; not win the race?
I breathe a prayer and lo, I am
Encircled by his matchless grace.

O Lord, I said, where is that place of joy
Where I can sit supinely by thy side,
Secure from all that would disturb, annoy?
He said, "If thou would find the place of mirth,
'Tis by my side, in Duty's path,
As we shall seek the lost of earth."

Beverly, Kansas.

CONFERENCE OF PACIFIST CHURCHES

Members of the Church of the Brethren, the several Mennonite conferences and the Society of Friends are planning their seventh Conference of Pacifist Churches for the fourth, fifth and sixth of November next, at North Manchester, Indiana. President Otho Winger and the faculty of Manchester College have generously invited the Conference to the college. The Conference is expected to further cooperation in work for peace, which is one of the essential principles of the three denominations. We differ about many things, but we are agreed that, as servants of Jesus Christ, we can have no part in war. Oliver Dryer, secretary of the International Fellowship of Reconciliation, will give the address at the opening meeting Friday evening, November 4. He has had remarkable experiences in overcoming hatred and prejudices in Central and Eastern Europe. On Saturday, the morning and afternoon sessions will be devoted to discussions of the work done during the past year, and plans for the future, with some reports of the activities of other organizations. Public meetings Saturday evening and Sunday afternoon, November 5 and 6, are being arranged. The speakers will be announced shortly. This conference, five years after the Mennonites, Dunkers and Quakers began, at Bluffton College their cooperation in work for peace, is very important, and should be well attended. All members of our three churches are invited. Further information may be secured from Richard R. Wood, 304 Arch Street, Philadelphia, Pennsylvania, the chairman of the Continuation Committee.

Unless the preacher finds a new vehicle for his message, he must not expect to drive the truth home.—A. N. WOLFF.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

FINDS SILENCE MOST IMPORTANT

Editor THE AMERICAN FRIEND:

I was interested in reading the dissertation on "How Shall Friends Worship?" in the correspondence column of the issue of September 15. I say I was interested but I cannot say that I agreed with all the article contained.

I like very much the tendency that seems to be felt among young Friends of today toward more silent worship in our meetings. Its basis I believe is the sincere desire to come into a closer relationship with God. It is through these silent devotional periods that we can concentrate all of our thoughts on divine things and really have our minds clear of distractions and hindrances.

I do not believe in meetings "programmed to silence" any more than meetings programmed so that every minute of the time spent in the meetinghouse is either used in singing or preaching or taking up the offering. Silence should only be used as a means whereby every one can worship God as he or she sees fit. Preaching does have a place to fill. We need to be led and directed in our thought along certain lines by someone who has studied over the matter in preparation for such an occasion. But the tendency has been to depend too much on our preachers. We expect them to take care of all the religious part of our lives, even to worshipping God for us. If by any chance the preacher is unable to be present at the meeting on the Sabbath, we must dismiss our service. If a period of silence is allowed to happen between the various parts of a church service, the people begin to get nervous because they think that the preacher has forgotten what part of the ritual to do next! If this picture seems overdrawn to anyone, I can only say that I know of Friends Meetings where it is so nearly true that it is pathetic.

As I see it, the movement among Young Friends for more silent worship is a step to remedy the above condition. Periods of silence in a meeting give time to ponder our relation to God and thus it helps us find our right relationship to Him. Then from these meetings we can go forth with the feeling that we are doing the right thing in life, start out on our duties and be of service to our Master and to our fellowman.

Singing also has its place in a meeting for worship but I think that there is one place that it is decidedly out of place. A song at the close of meeting after a preacher has set forth some ideas that should be imprinted in the minds of his hearers, is decidedly out of place. A song at that time is a distraction and causes the audience to forget what has been said, whereas a quiet period at that time would give them time to ponder the material presented and to evaluate it.

Singing has its place and preaching has its place, but silent worship has an important and I believe the most important place to fill in our meetings for worship.

CHARLES HAWORTH.

Star, Idaho.

GUESS THIS FRIEND'S SENTIMENTS!

Editor THE AMERICAN FRIEND:

In spite of the eight columns of effort to brace up the practice of silent congregational worship in Friends meetings some thoughtful readers still find a big place for Eliza Armstrong Cox's view.

There is something painful in the perusal of those eight columns. For example, one writer seems to get nothing from the vocal prayers of other worshipers but simply "listening." In that audible exercise should there not be reverent and profound communion of spirit? Is silence the only mode of united worship? His big argument for silence seems to be the opportunity it affords others besides the leader. But if they use their opportunity what becomes of the silence?

By another writer much use is made of George Fox's eccentricities which God most certainly did use in breaking the dead formality of Fox's day. But I have no more right to use George's silence than Billy Sunday's noise in building up a form of worship. After all it was not George Fox's silence on the hay-stack; it was his *message* that shook all England.

Possibly Mrs. Cox used the wrong prefix in discussing the scriptural authority, or rather the lack of it, for silent congregational worship. But she makes more and better use of her Bible in her two short columns than we find in eight columns of labored effort to disprove her point. One writer with a bluntness that sounds almost unkind pronounces "*non*scriptural" as "harmless platitude," but "*un*scriptural" —something worse. And then as scriptural precedent for a silent Quaker meeting he educes the fact that once in the eons of heaven's history there was a "silence in heaven about the space of half an hour!" The one other scripture this writer uses, Job 4-16, is taken from a nightmare experience of one of Job's miserable comforters! We might direct this writer back to his own words—"not proven." We could also remind this same writer that it was the "Sturm und Drang" period of fifty and sixty years ago that saved the Society of Friends from utter desuetude.

Two other writers would have us worship "in spirit and in truth." Amen! But not a word here, not even a suggestion of silence as a set form of worship. Indeed, the inference would be that of individual worship.

No one doubts the benefits sometimes derived by a congregation settling into a period of silent meditation. But for the church to settle back into that attitude as a practice with the notion that by so doing we are maintaining a principle of worship would be a disastrous backward step.

If in the holding of the Young Friends Conferences our young people are getting deeper into the secret of communion with God, as I believe many of them are, well and good. But if there is an effort on the part of a few to sidetrack them into the silent desert of quietism—and I have heard some express that fear—then some of us must add our demur to Eliza Armstrong Cox's with emphasis.

ALDEN L. KNIGHT.

Weldon, Iowa.

PRESUMPTION NOT JUSTIFIED

Editor THE AMERICAN FRIEND:

I have read with much interest the splendid contribution of Eliza Armstrong Cox regarding our Meetings for Worship. Absence from home makes reply somewhat belated but I cannot refrain a thought or two relating to the subject.

I cordially endorse much which our dear friend has written but feel the issue is not really programmed versus silent meetings. Is there not a very grave danger that the periods of quiet preparation so ably defended by our friend have little or no opportunity of fruition in our modern programmed meeting? Is it not a positive fact that our pastors are looked to, to bring the message, and it would be a surprising thing to the average congregation of Friends if another, issuing out of just such a period of silent worship and preparation were to stand to his or her feet in the auditorium and delivered a God-inspired message?

As a visiting minister I find it is too often assumed that the pastor or visiting minister of necessity is the one who brings the message. Does this not savor of a presumption we are not justified in assuming?

The plea is not for a silent meeting as such, but, for such periods of silence wherein our future ministers not only may be, but earnestly and prayerfully *will be* encouraged to voice the message which, while they have mused, is burning in their hearts. It is then, speaking with their lips they are themselves comforted and blessed, and frequently encourage other timid souls.

Surely we Friends out of our vast experiences can find a happy mean between the *soul appalling* all silence and the meeting wherein no reverent pauses for silent worship has its place.

Let us ever remember it is—"Not what we give, but what we share," that creates the blessedness. The little timid soul sharing his crumb of comfort may enrich as much, or more, than he who cuts off large slices and hands them out of his vaster supply of experience.

I join with our dear friend in her plea for more times of private waiting and worship, but, I urge with all my powers for the periods of silence, in which opportunities are afforded for all who are led of the Lord to break with others the bread of life.

ALFRED YOUNG.

Denver, Colorado.

PROPHET OR PRIEST?

Editor THE AMERICAN FRIEND:

For several years I have noticed with growing concern a tendency among certain Friends ministers and pastors to use titles and terms which have no basis in fact.

It ought to be clearly understood that the ordination of a Catholic priest or a Protestant pastor confers certain sacerdotal functions that differ from each other in *degree* only while both differ from the recording of a Friends minister in *kind*.

There are seven sacraments according to both the Roman and the Greek churches; baptism, communion, confirmation, absolution, extreme unction, marriage, holy orders, or ordination. All Protestant denominations retain three or more of these sacraments and stress them somewhat in the above ascending order. They may be ranked in the same ascending order as follows: Congregationalists, Baptists, Disciples, Presbyterians, Methodists, Lutherans, Episcopalians. The first two, as practiced by Protestant groups that call themselves evangelical, are usually called ordinances. In either case, Protestant or Catholic, these sacraments or ordinances are not supposed to be properly performed unless done by an ordained person. Such a person is a clergyman and is distinctly set apart from the members of the congregation who are designated as laymen. The keynote to the above relationship is the authority conferred, in the process of ordination, upon the candidate by a man or group of men who in turn have received such authority from a shadowy or mythical line of apostolic succession. This authority is not conferred by the congregation or laymen. Thus, to a greater or lesser degree, in certain important spiritual or religious experiences of life, a certain class of people stand between the layman and his God.

The Friend has nothing but an academic interest in all such matters. *A Friends minister or pastor is always a layman.* The process of recording confers no authority of any kind whatsoever. Even when a recorded minister is called by a meeting as a pastor he is not thereby vested with any authority in connection with any of the above sacraments or ordinances. For Friends none of these exist.

Therefore it is entirely incorrect to call a Friends minister a clergyman. It is also bad taste to call him "Reverend" and even worse for him to apply that title to himself. It would also seem to be incorrect and poor taste for a Friends pastor to use such expressions as "my congregation," "my pulpit," "the pew." The following statement of a Friends pastor in a sermon well illustrates the extreme usurpation of authority that he had assumed, in his thinking at least: "And the man being a good churchman did as his pastor told him." The above statement contains three errors. The first is the implied emphasis on the visible church. To the real Friend the church is always the body of believers, known and unknown, and of course it is not an organization and is therefore invisible. The second error lies in the assumption that the "churchman" is under some obligation to obey his pastor and that doing so is a meritorious act. The third error lies in the assumption that the pastor had some kind of authority to tell the "churchman" what to do.

So far as I am concerned I do not go to "church." I attend "meeting." Furthermore, I should be betraying the martyred blood of my spiritual ancestors if I should feel under any obligation to do as a pastor told me or to believe anything that he said, solely because he was a pastor.

Perhaps what actually happens when a Friends minister performs a marriage ceremony should be explained. The recording of a Friend as a minister or his calling by a meeting as a pastor does not and cannot give him authority to perform such a ceremony. Such authority is conferred by the state only. Therefore as a matter of fact a marriage ceremony performed by a Friends minister has no more "church" sanction than one performed by a justice of the peace.

The real Friends ceremony is the only logical and consistent one for Friends to use. Its usage seems to be increasing and should be encouraged.

Since it has been shown that a Friends minister or pastor is not a priest and cannot exercise any priestly offices, it remains then to discuss his function as a prophet. The best usage of the word does not include anything in the nature of foretelling future events. It may include the denunciation of evils and their effects if continued. Any well informed person may do the same. The principal function of the prophet, however, is to give religious instruction, to incite a deeper religious experience, and to a higher plane of living. "Inspirational" best describes this function. Such a function should be open to any concerned Friend when he attends meeting for worship.

The inevitable conflict between priest and prophet is vividly portrayed in the Old Testament and to a certain extent in the New. The conflict is still on and there can be no compromise.

S. B. LAUGHLIN.

1605 Court St., Salem, Ore.

THINKS THE GOLDEN MEAN IS BEST

Editor THE AMERICAN FRIEND:

I am very much interested in the discussion, editorially and from correspondents, on Quakerism, past, present and future. I believe the church militant is most certainly in the crucible for a recasting as well as refining; she is being called to account, not only by forces of evil who want her to fail, but by honest doubters whose criticisms are so sincere they demand respect. I believe Quakerism—the genuine sort whatever that is—will stand the acid test, perhaps better than any other.

What of war, militarism, political and commercial trickery and selfishness? What of the universal use of tobacco and the many social customs such as dancing, card playing, etc? All these are either ignored or else openly tolerated by the churches until the doubter says, "If this is Christianity I want none of it," and who can blame him? Was it not lukewarmness that Jesus so forcefully condemned?

Most assuredly Quakerism has come to the point where a younger generation, disgusted (shall I say) with the old quarrel of two generations ago, wants to know, "What *is* true Quakerism?" for certainly it was one of the most potent factors in the day of its rise and has contributed more proportionately to its numbers than most any other sect toward human advancement; and it didn't do it by reversing the Scriptures and in practice saying, "We have made God in our own image" or "be conformed to this world," etc.

Quakerism in the separation has suffered two extremes; (and will some student of ancient Quakerism tell us whether either is right?) one a program of activity too largely human in its direction; the other, silence to the extreme of quenching the spirit into dead inactivity.

In all kindness, can we not say, one popularized itself until it lost its "peculiar" quality, its very individuality, and drew large numbers but ran close to the danger of the way that—"many there be who find it;" the other strained at a gnat and swallowed the camel in a man-made, formal silence, an uncamouflaged death spiritually; for life—spiritual—does not consist in either silence or sound alone—either may be the "way that seemeth right to man," etc. Either extreme is pitiful. There are some notable exceptions on both sides.

As to youthful impressions (recently referred to by a California correspondent) I doubt not your readers have complexes of both extremes according to varied past experiences. I have seen both—the "fast" and the "slow."

Oh, the soul-starving of a dead silence! Oh, how welcome the inspired message though from stammering lips of an untrained speaker! Oh, the boredom of endless activity, the running ahead in the impatience of waiting for a Divine leading! Oh, the sweet peace of an inspired silence

when God could speak "as never man taught," when "I was afraid to keep silence and afraid to speak and while I mused the fire burned", etc.

One thing can be said of silence, the seeking for God must be individual and if I fail to "seek" it is my own fault—no babel of voices disturb me. There is something in group worship even though silent. A "felt Presence!" Oh the wonder of it! Is there any real communion like it and is "solitary" communion ever learned so well by those who never knew "group" communion of the old Quaker type? For most assuredly silence—a measure of it—is inseparable from George Fox Quakerism.

Oh, the power of inspired messages of song, prayer or exhortation! Oh, the blighting effect of impulsive, self-directed activities! The empty, killing vanity displayed at times is a very sacrilege in the guise of worship—or the making amusement or display of the language of praise or prayer.

Oh, the feeling of empty form or mere "human" effort at variety, entertainment, etc., one feels at times in *any* church; so largely human, yet expressing so great a need. May God look down upon our confusion and reward us according to our faith and give us this peace at last; yes—even along the way when we're tired of the battle at evening.

I should be sorry to over-emphasize either extreme; I believe either is death to Quakerism. There may be "life" where two or three are gathered, or death where the many gather together. Spritual death may result in decline in numbers or it may mean increase in numbers. Who can judge? Those letters show the trend and weight of feeling—they are interesting and may they continue in an open-minded spirit. Let us listen and leave it to God to direct in his own way.

For my part, I believe Quakerism is not real without both elements *"divinely" directed.*

C. M. SPENCER.

Emporia, Kansas.

OBSERVATIONS ON THE SCRIPTURES

Editor THE AMERICAN FRIEND:

A common mistake among Christians is to form conclusions from a single text of Scripture without considering other texts, or the general teaching of the Scriptures on the subject.

Perhaps there are no better or more practical statements of truth in the New Testament than those contained in the epistle of James, yet one might almost conclude that salvation is obtained by good works if no other Scriptures are considered. From James 5:14 I might decide if I am sick that all I have to do is to call the elders and let them pray and anoint me with oil and the Lord shall raise me up. I have no doubt of the power and willingness of God to answer any prayer inspired by the Spirit of God, but without the Spirit to help our infirmities we know not what we ought to pray for. (Rom. 8-26). Without the Spirit inspiring our prayers, we may pray for many things and "receive not because we ask amiss."

We might conclude from James 5:18 that it was through Elijah's faith and prayer alone that the rain was sent, but when we read 1st Kings 18:1 we see that God told Elijah to go to Ahab and that he would send rain, so Elijah had a promise to base his faith on so he could continue to pray in faith till the little cloud appeared.

If we read the account of Paul's conversion in the first chapter of Galatians only, we might think he was not qualified to preach the Gospel until the Lord had taken him through some disciplinary training in Arabia, but in Acts 9:20 we are told that "straightway in the synagogues he proclaimed Jesus and amazed the people." See also Acts 26:20.

Again, on the subject of divorce, if I read Mark 10:11, 12, alone it is plain that "whosoever shall put away his wife and marry another, committeth adultery against her." Luke says, 16-18, "Every one that putteth away his wife and marrieth another committeth adultery and he that marrieth one that is put away committeth adultery," so it is clear from both Mark and Luke that there is no provision for divorce for any cause, and that the adultery consists not in the putting away, but in marrying another; yet when we read Matthew and what Paul wrote to the Corinthians, it throws another light on the subject. Matthew 5:32 says "Everyone that putteth away his wife, saving for the cause of fornication, maketh her an adulteress and whosoever shall marry her when she is put away, committeth adultery." Again, chapter 19:9: "Whosoever shall put away his wife, except for fornication, and shall marry another committeth adultery and he that marrieth her when she is put away committeth adultery." Now it seems plain to me that the exception "for fornication" makes divorce permissible, but on no other grounds, and that the innocent party is under no bonds or restrictions and that the prohibition to remarry applies only to the one justly put away on account of fornication. Jesus says, "Not every one can receive this saying" and I can not think he intended to condemn or accuse one of adultery when not guilty as in case where a man puts away his wife without just cause, simply to obtain another or younger wife. It would be contrary to the whole life and teaching of Jesus to construe his words to condemn the innocent man or woman and brand them as criminals because of another's sins, or put bonds or restrictions on one free of fornication. The one scripturally divorced is the only one guilty of fornication and the only one forbidden to marry. If one departs from or abandons, or puts away his wife unjustly, as in 1st Cor. 7:15, Paul would say "let him depart, the brother or the sister is not under bondage in such cases." What Jesus was especially emphasizing was the wrong, the unjustice, the wickedness of divorce except for the one cause and the evil resulting to one, unjustly put away, to be classed with fornicators and looked upon as guilty.

WM. P. SMITH.

Lindsay, California.

SERVICE WORSHIP

Editor THE AMERICAN FRIEND:

Paul's idea of group worship is clearly given in I Cor. 14. 26, where he say, "How is it then brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying."

When Paul says, "Let all things be done unto edifying," he clearly indicates that all of their activities should be of a character that will serve to the building up of the group. That is, their coming together should be for service.

Jesus said to his disciples, "I am in the midst of you as he that serveth. "Verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." "Whosoever would be first among you, shall be servant of all." The Christian life is an unselfish life. It is no evidence that a meeting should be held after a certain order because I enjoy that kind most. The question is, what will be the most edifying, or helpful to those present.

When George Fox "sat on a haystack and spake nothing for some hours," it was not because he enjoyed doing so, but that he might "famish them from words." It was an act of service. There is nothing to show that we should do likewise.

The one who, in selfishness, "speaks for the peace of his own mind," usually burdens all others. He does not in service edify.

A meeting for service calls for the most profound silence of all flesh, that there may be no selfishness in it. Jesus alone knows the secrets of our hearts and is in sympathy touched with a feeling of our infirmities. He alone is capable of feeding a multitude. His disciples are to distribute that which he blesses and breaks.

In group worship, such as Paul describes, there should be an opportunity given that the Holy Spirit may order the service by "dividing to every man severally as he will." For true service, like prophecy, does not come by the will of man, but from God.

Peter was to worship the Christ that he loved, by feeding his lambs and sheep. We minister to our coming judge by ministering to the needy about us. There is more worship in service than in silent admiration of the Father when not accompanied with a deep interest in his prodigal sons. He worships in spirit and in truth who does the will of our Father in heaven.

S. A. WOOD.

Knightstown, Indiana.

NEW ENGLAND GOSPEL TEAM AT WORK

The Young Friends Gospel Team of South Durham, Maine, consisting of the following: John C. Gatchell, Ernest H. Weed, Bernice C. Simpson and Thelma A. Griffing, planned under the endorsement of the Board of Young Friends Activities to visit the various Friends Churches of Maine. Last fall two meetings were held at Parsonsfield, and now they plan to visit others as way opens. During August 25-26, they held meeting at the following places: Winthrop Center, Thursday evening, under the guidance of the Spirit a meeting of song and testimony was held, which was helpful and strengthening to all. Friday afternoon, stopped at the church in Manchester in order to obtain a picture of the building where I. Warren Hawkes so faithfully ministers to his flock. Stopping at his home they greeted the aged pastor of ninety-two years, who has so long been an ensign bearer of the faith and is still looking ahead to the bright paths of service. At West Gardiner a service was held full of encouragement to all, with Charles N. and Mae Replogle present. After the period of worship the Monthly Meeting and meeting on Ministry and Oversight were held followed by a dinner served by the Friends. Friday afternoon they visited Sidney but as no congregation came they procured the key from a nearby farm-house, held a song service followed by a period of quiet waiting upon the Lord. Leaving a card containing their names and a short message, they left for home feeling that their efforts had not been in vain.

From August 30 to September 2 a circuit of six other Friends meetings was made. The team being accompanied on both these trips by the pastor Harold N. Tollefson, who so enthusiastically helped the work forward by giving his time and the use of his car.

1. South China, Tuesday evening, a goodly number were present and several besides the Team gave helpful testimonies.

2. East Benton, Wednesday afternoon. Although no regular meetings for worship are held here, the interest in the work is growing. A few here are carrying the burden and continue to help spread the gospel by holding Sunday School and are now planning to reorganize their church.

3. North Fairfield, Wednesday evening. Because of storm some were kept home but the interest and willingness manifested by those present who, although not members, yet gladly bear the responsibility of the work was encouraging.

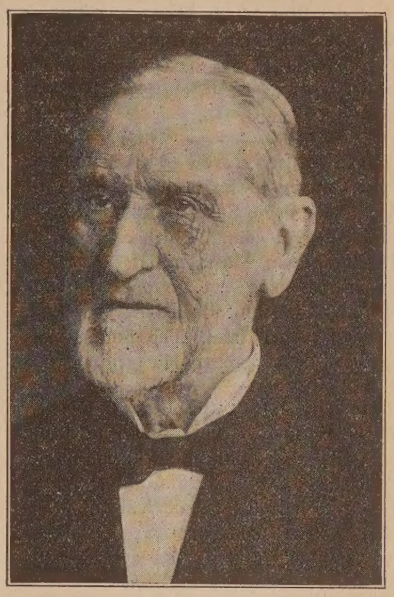
4. Unity, Thursday afternoon. Messages of faith, trust and daily experience were given to show those who have labored so long in the vineyard here that the coming generation is seizing the golden opportunity of worthwhile service.

5. St. Albans, Thursday evening. For the past three or four years no regular meetings have been held here since the death of their pastor except by special appointment. Those faithful ones who came that night in spite of the inclement weather, will be just as earnest in striving to do their bit for the Master in the future as they have been in the past.

6. Fort Fairfield, Friday evening. This was the largest congregation. Many expressed their pleasure with the visit and said the Team was the youngest to visit them in Gospel work. A very helpful service of song and testimony was held. The fact was demonstrated that no matter how far from home or neighboring churches they can get near to God and receive a blessing.

TIMOTHY NICHOLSON
Master Quaker

A Biography—



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The expense of compiling and editing this book has been assumed by the children and the book is to be sold for the actual cost of the material, printing and binding of this very limited edition. It is not on general sale but can be purchased by those interested for

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NICHOLSON PRINTING COMPANY

JOHN H. NICHOLSON, *President*

MISSIONARY CONFERENCE

The General Conference of the Woman's Missionary Union of Friends in America will be held in the First Friends Church, in Indianapolis, October 13-17. There will be a Consecration Service at 5 P. M. Thursday, led by Caroline C. Trueblood of Whittier, California. In the evening, at the Bertha Ballard Home there will be a reception for visitors.

A series of demonstrations of methods for use in Missionary Societies will be given by Harriet W. Purdy, Minneapolis, Minn. Ellen Winslow, of Maine, will present a study of "A Straight Road for Tomorrow." Mae Belcher, Secretary of the Phyllis Wheatly Branch of the Y. W. C. A., Indianapolis, will talk on Interracial Understanding and Sina Stanton, of Washington, D. C., will tell of peace agencies at work.

An outstanding address will be on Friday evening when Thomas M. Elliott, a graduate of Earlham College, Y. M. C. A. Secretary for many years in Amoy, China, will tell of conditions in that troubled country. He has a first hand, sympathetic understanding of the situation due to the contacts he has made in his work. The Conference sermon will be by O. Herschel Folger, "A Handicap in Macedonia." Other features of interest will be presented during the various sessions.

QUAKERDOM · AT · LARGE

A good attendance of Philadelphia Friends is promised for the Peace Conference and the Five Years Meeting. William B. Harvey writes that in all probability they will occupy an entire Pullman car leaving the City of Brotherly Love on Sunday evening, October 16.

It will bring deep sorrow to many Friends over the country to learn of the death of Charles N. Replogle, Superintendent of New England Yearly Meeting, which occurred on October 8 at Lynn, Massachusetts. On September 27 he underwent an operation for abscess on the neck, followed by complications which proved fatal. The funeral was held at Lynn on October 11.

James Padgham of the Farmington, N. Y., Friends Sunday-school represented the Farmington L. T. L. in a gold medal speaking contest at the Ontario County W. C. T. U. convention on September 20, at Manchester, N. Y. Although he was the youngest contestant entered, he was awarded the gold medal.

Friendsville Academy is rejoicing this year in a fine faculty and a splendid group of students. Seventeen come from J. Edward Ransome's field, three from a Kentucky mining town and three from Knoxville. The remainder are from various counties in East Tennessee. A bungalow to be built on the old campus by the Manual Training boys under Elwood Allen's supervision, is already sold.

The article on "Voteless Voting" to be found in this issue, reprinted from *The Congregationalist,* suggests how hard it is for us Friends to measure up to the ideal pictures in which others portray us. However, we voted votelessly at the sessions of the Five Years Meeting in 1922 and we see no reason why we may not do likewise in 1927. It is a good demonstration of "the unity of the Spirit in the bond of peace." May we show ourselves friendly and Friendly.

Dr. Don C. Barrett, professor of economics at Haverford College, will give a course in Money and Banking at Princeton University, for the first half year, in place of Professor Kemmerer, one of the most prominent economists in the United States who is at present on leave to visit certain countries in South America at the head of a commission to help stabilize the currency. Dr. Barrett has arranged to give his Princeton courses the first half of the week and return to Haverford the latter half for his regular courses on the campus.

At a special meeting of the British Divisional Association recently, T. Edmund Harvey was unanimously chosen as prospective Liberal Candidate for North Leeds, the western division of which he formerly represented for eleven years. During his political career, he has been a member of the London County Council, the Central Unemployment Committee, and the Stepney Borough Council. He has been Warden both of Toynbee Hall, London, and of the Swarthmore Settlement, Leeds, and rendered long service with War Victim's Relief, being chairman, since the war, of the Council for International Service.

Following an extended illness, Anna White Williams, wife of J. Edgar Williams, pastor of the Friends Meeting at Kansas City, Missouri, died on October 5. Interment was made at her old home at Fountain City, Indiana, on the following Saturday, the funeral service being in charge of Chas. M. Woodman. The daughter, Marjorie Williams, who is a member of the Faculty of Smith College, Massachusetts, was favored with a leave of absence which permitted her to be with her mother much of the time during her illness. Our departed Friend was a noble wife and mother and a capable worker in the church.

At Guilford College, N. C., this year the following eleven states are represented: Indiana, Kansas, North Carolina, New Jersey, New York, Ohio, Oklahoma, Pennsylvania, South Carolina, Virginia, and Washington, D. C. The total enrolment is 291, an increase of eleven over any previous year. Of these, 142 are men and 149 women; 53 are day students and 238 are boarding students. Forty-two expect to graduate in the senior class, although it will be necessary for a number of them to take summer school work in order to have the required number of hours. This will be the largest class that has ever been graduated from Guilford College. Ten religious denominations are represented in the College, Friends being far in the lead with 127 members, the Methodists coming next with 75. The Friends come from seven different Yearly Meetings: North Carolina, Philadelphia, Ohio, Indiana, New York, Baltimore and Iowa.

Apropos of our discussion of the place of silence in Friends Meetings, we find the following in *The Churchman,* leading Episcopal paper, in an article, "What's the Matter with Our Services?" written by an Episcopal minister: "Last of all, the fellowship of silence. Many of us feel the need of a little quiet in this hurried life of ours. We may not wish to 'meditate' but we do want to be quiet, and it is so blessed to find a place where one can rest and be still. Therefore the church should be open all day for those who wish to use it. And a fellowship could be formed, including those who wish to meet for a little time to share 'the silence of eternity.' It would, I fancy, be something like a Quaker meeting, and would not be organized as a guild or fraternity; organization is a curse of the present-day church, important as it is in its place. I feel sure many would come, and slowly but surely a group of 'Friends' would be built up."

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After the first serious news of the accident to Mary Hughes, daughter of the author of "Tom Brown's School Days," who had been knocked down and badly injured just outside the London Hospital, it was a relief, writes "Gerrard Roberts" in *The Friend* (London), to hear that, given sound and careful nursing, she is likely to make a good recovery. Mary Hughes and Mary Simmonds ("Miriam Grey") are two women devoting their lives to personal service in poorer London, who were welcomed into membership among Friends during the war period. Mary Simmonds has since had to relinquish active service owing to ill-health, but Mary Hughes has been as busy as ever in the circle centering round the "Dewdrop Inn" in Vallance Street, Whitechapel, which she has made her home. The sole secret of her influence is that of a loving sympathy. Friends all wish her a rapid recovery for her labors at the "Dewdrop," on the Stepney Council and Board of Guardians and elsewhere.

NEWS OF OUR MEETINGS

Charles N. Franklin is entering upon his third year of service at Greenfield, Indiana, having closed a very successful year. The first midweek meeting was devoted to the work of the various committees, each chairman having a part in the discussion. The missionary society of forty members opened the year's work with a one o'clock luncheon at the home of Rebecca Binford. The book, "A Straight Way Toward Tomorrow," was presented by Mary Addison, and Lyla Franklin gave a talk on child life in Palestine. Rally Day was observed, October 2, combining Bible School and Meeting, when a large enthusiastic audience listened to the program of readings and music by the young people, a presentation of the lesson by Dr. Mary Bruner, and the usual promotions from Cradle Roll to Primary, and to Junior with presentation of Bibles by the Superin-

tendent, Aubrey V. Davis, closing with an illustrated talk by the pastor. The monthly business meetings will be preceded by a supper and various committees will be hostess and aid in the programs. The Young Friends League have reorganized after a summer vacation and plan a profitable year.

Thomas J. Battey of Providence, R. I., spent a few days in Minneapolis, Minn., with his grandson, Ernest Battey, and other relatives, being accompanied by his daughter-in-law, Edith Battey. September 25, he preached most acceptably at the Friends Meeting here.

Maud C. Smock, pastor of Upland, Indiana, Friends Meeting gave a stirring address and Bible talk, as reported by the Marion *Leader-Tribune,* at the recent Grant County W. C. T. U. convention. She said "the tragedy of crime is untaught youth, and the lack of parental restraint is back of much of the lawlessness of young people today. The W. C. T. U. has its greatest work in the training of children and worship at the family altar, a custom of former days, must be revived."

Rally Day was appropriately observed at Indianola, Iowa, Friends Meeting, October 2, 1927. Following the opening hymn and call to worship in charge of the general superintendent, Mrs. Thomas Shepherd, a violin solo was rendered by Frances Falk accompanied by Mary Stanley. Mrs. Roy Loucks gave a reading and certificates of promotion were awarded to members of the cradle roll, beginners, primary and junior departments, all of whom were seated on the platform. Mrs. Wm. Heavilin, Mrs. Roy Loucks and Edna Fry are the respective superintendents. A musical reading by Lois Lympus was followed by an illustrated talk by the pastor, M. Marie Cassell. In a decision service eighteen junior boys and girls came forward and publicly acknowledged to follow Jesus as their personal Savior. At the evening service two of these girls gave a missionary playlet which was much appreciated. Much credit is due Lena and Fay Bland for the success of the day.

Eliezer Partington of Macedon, N. Y., pastor of Farmington Friends Meeting for the past two years, will remain another year with Friends there.

Our new Friends Indian church at Hominy, Oklahoma, was dedicated October 9, Henry Roe Cloud, well known Indian educator of Wichita, Kansas, preaching the sermon.

Chicago missionary society, with new officers, has launched out for another year's duties. Seventeen members are enrolled. Instructive and inspirational meetings help to make this society active in doing things. The Ladies' Social and Aid Society has held two meetings and on November 2, are inviting the women of the Church to be their guests at a luncheon and inspirational meeting, held in the church parlors. These societies are two bright spots in the work of the church. Not only friendly fellowship has existed through many years but assistance has been rendered in many different ways.

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SPRINGFIELD HOMECOMING

Historic Springfield Friends Meeting in Adams Township, Clinton County, Ohio, successfully observed a homecoming day, September 18, 1927, with Bible School, meeting for worship, a bountiful picnic basket dinner and social hour, and an afternoon program. The morning message by Clyde O. Watson, executive secretary of Wilmington Yearly Meeting, stressed the value of the church in the community. In the afternoon Howard W. Orr spoke from the text, "I sat where they sat," emphasizing the Christian privilege and also necessity of putting oneself as far as possible in the place of those one would reach and win to Christ.

This is one of the oldest Friends meetings in Ohio and among the first to be established west of the Allegheny Mountains, beginning as an indulged meeting in 1809. The founders came from North Carolina because of their determined opposition to slavery. Three structures have housed succeeding generations of members. The present edifice, recently redecorated, was built in 1891, and the present membership is 218. It is estimated that hundreds of non-members have attended the services during the 118 years.

A happy incident connected with the history of the meeting is related of a young man, not a member, who during boyhood days, attended school on the meeting ground, and with teachers and pupils attended midweek meeting during terms of school. Later, responding to the lure of business, he located in northern Canada. Coming back on a visit he again attended meeting and took a devout part in the service. He told the pastor, Jesse H. Harvey, he had traveled more than 2,000 miles to enjoy the privilege of attending Springfield meeting. J. H. H.

INTERNATIONAL SUNDAY SCHOOL LESSON

October 23, 1927.

The Call of the Prophet: I Kings 19:19, 20; Amos 7:14, 15; Isa. 6:1-8.

The Call of Elisha. Elisha was the successor of Elijah, and carried forward the work which Elijah had begun. These two men were the great proponents of the idea that Jehovah was the only God for Israel, and the opponents of the worship of the Tyrian Baal Melkarth. Both men lived in the ninth century, B. C.

I Kings 19:19. *He.* Elijah. *Departed thence.* From Mount Sinai where he had been commanded by Jehovah, in the still small voice, to anoint Elisha as his successor. *Twelve yoke.* Elisha's family must have been wealthy to have so much land that so many oxen were needed for plowing. *Cast his mantle.* Without saying a word. Elijah's manner is symbolic.

20. Elisha understands Elijah's action at once. Elijah wants no delay, and makes it plain that the call is nothing unless it is accepted.

The Call of Amos. Amos was the prophet of righteousness. Elijah had preached that Jehovah was the only God to be worshiped and served. But it remained for Amos to declare that Jehovah was righteous and demanded righteousness from his followers. Amos was a native of Tekoa, a village of southern Judea, and prophesied about 760 B. C.

Amos 7:14. *Then answered Amos.* Amos has come from his home in the southern kingdom to the sanctuary of the northern kingdom at Bethel to warn them to forsake their wicked ways. The High Priest has insolently demanded that Amos return to Judea and prophesy there, for Bethel "is the king's sanctuary." Amos replies. *Amaziah.* The high priest of the Bethel sanctuary. *No prophet.* Amos disclaims that he is one of the professional prophets, many of whom earned their living by preaching what was pleasing to their hearers. *A prophet's son.* The "sons of the prophets" were the regular members of the prophetic schools. *Herdsman.* The Hebrew word means a shepherd of a certain kind of sheep famous for its long wool. *Dresser of sycamore trees.* These are properly the mulberry-fig trees, the fruit of which is infested with a certain insect which must be released before it is edible. It was the job of a "dresser" thus to puncture one by one the green figs.

15. Amos is convinced that God has definitely called him to preach righteousness to the northern kingdom.

The Call of Isaiah. Isaiah was a native of Jerusalem and a member of the upper

ranks of society. Unlike Amos whose prophetic ministry seems to be confined to one occasion, Isaiah's ministry extended over some 40 years, and he seems to have exerted much influence on the national policy. Isaiah's vision is essentially a spiritual experience which he can describe only in symbolic terms.

Isaiah 6:1. *In the year.* 739 B. C. *Uzziah.* One of the most capable of the kings of the southern kingdom. Toward the end of his reign he became a leper, and his son Jotham took over the government. *His train.* The skirts of his robe. *The temple.* The temple in the vision, which, of course, was patterned after the one Isaiah knew in Jerusalem.

2. *Seraphim.* Plural of Seraph. Symbolical figures expressing the idea of ardent devotion to God. *Six wings.* The form of these beings, in Isaiah's vision, was perhaps influenced by the current conception of what they were like.

3. *Holy, holy, holy.* Repetition for the sake of emphasis,—"supremely holy."

5. *Unclean lips.* Isaiah, realizing his condition, feels he is too unrighteous to praise God as the Seraphim have done.

6...*The altar.* The altar of burnt offering.

8. *For us.* Jehovah in the vision does not speak directly to Isaiah here, but to the Seraphim. *Here am I, send me.* Isaiah overhears and offers himself as messenger.

GOD STILL CALLS PROPHETS

Our lesson today is concerned with the call of three men. Elisha was a wealthy farmer. Amos was a shepherd and a dresser of sycamore trees, and came from the poorer class. Isaiah belonged to the Jerusalem aristocracy, with culture and education, and opportunity to come into close contact with royalty. The call came to Elisha when the fiery Elijah cast a mantle over his shoulders as he was plowing the field. Amos heard his while tending sheep in southern Judea. While Isaiah's came to him in the vision of the Divine majesty and righteousness. Elisha worked quietly, without show, but making himself felt nevertheless. Amos was the impassioned orator. Isaiah, the poet who could make his words cut or soothe as he chose. From different walks of life God called these men, and in varying ways. He is still calling for modern prophets to go forth and declare his will. No one can say whom God will call or how that call shall come. He calls men from all walks of life, and often in ways we least expect. Perhaps he will call some of us to carry a message of love or righteousness where it is needed. GEORGE A. SELLECK.

Cambridge, Mass.

BIRTHS

MICHENER—To John and Anna Jane Michener, Wichita, Kansas, September 26, 1927, a daughter, Ruth Joanne.

MARRIAGES

DICKSON-ELLIOTT—At Salem, Oregon, September 25, 1927, Maxine, daughter of Mr. and Mrs. Nathan D. Elliott, and Robert J. Dickson. At home after October 1 at 632 Walnut Street, Albany, Oregon.

DEATHS

BUTLER—At Portland, Oregon, September 17, 1927, Anslem J. Butler, caused by an auto accident in which his two daughters Ethel and Verl were painfully injured. He was of Quaker parentage, being the eldest son of William E. and Rhoda A. Johnson Butler, who were married at Richmond, Indiana, in 1852.

COX—At Wichita, Kansas, September 15, 1927, Jennie Estella, wife of William Earl Cox, Oskaloosa, Kansas, and daughter of George E. and Hattie W. Ratliff, aged 21 years. Born at Tonganoxie, Kansas, a birthright Friend, she went when three years old to live with her grandparents Cyrus H. and Amy B. Hawkins, later becoming active in Christian Endeavor and for several years served the church as pianist. In 1926 she was united in marriage. The husband, a seven months old daughter, a brother, a sister, her father and grandparents survive her. Funeral service was conducted at Tonganoxie by Clinton L. Nellis. Interment at Maple Grove cemetery.

PETERSON—Hannah (nee Tregelles Fox) wife of Alvin Peterson, of Bear Creek Buttes, at St. Charles' Hospital, Bend, Oregon, September 13, 1927, of final heart failure, suddenly following complicated illness of several weeks with several hopeful remissions. She was born at Antananarivo, Madagascar, July 23, 1884, and had severely damaged heart from infancy so that one looks upon her strenuous life of forty-three years as almost one long miracle. She was a member of Brighouse Monthly Meeting, Yorkshire, England. She cheerfully expressed herself unafraid and ready as always for continued suffering, life and work, or for death. Besides her husband she leaves two children Alvin George Fox, 13, and Mildred Elizabeth Annette, 11. Address Box 55, Route A, Bend, Oregon.

SWIFT—At his home in Millbrook, N. Y., September 28, 1927, Henry H. Swift, son of Nathan G. and Esther Lane Swift, in his 84th year. He was a birthright member of Nine Partners Monthly Meeting and was for many years a minister. He is survived by one brother, Dr. Edward P. Swift, of New York.

WRIGHT—At her home in Indianapolis, Indiana, August 21, 1927, Martha Pearson Wright, daughter of Isaac and Rachel Pearson and widow of Dr. Peter H. Wright, aged 78 years. Born in western Ohio, she attended Spiceland Academy and Earlham College, and after her marriage in 1869, lived for many years at Fairmount, Ind., where her husband was a practicing physician. Both were interested in meeting activities and Bible school where her gift in song and music was much appreciated. A daughter and a son came to bless the home. The husband died in 1886 and soon after the son. Through years of mutual home life, of travel and Christian service the mother and daughter have not been separated, the spirit of the mother being ever sweet and companionable. Her declining health was borne with patience and love.

WANTED!

Position as chauffeur and caretaker for some family or group going to California soon. Exchange of references required. Write Ralph E. Whitely, % Leroy Mills, Straughn, Indiana.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Pastors, Henry G. and Jane Summerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena, Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO
Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

LONG BEACH, CALIFORNIA
Bethel (Second) Friends Church, corner of East 10th Street and Gladys Ave. Visitors take an East 10th Street bus on Pine Ave., get off at Gladys Ave. at the church. Bible School at 9:45. Meetings for Worship at 11 a. m. and 7:30 p. m. C. E. at 6:30 p. m. Midweek prayer meeting on Wednesday evening at 7:30. Friends visiting Southern California will receive a home-like welcome to all our services. Lindley A. Wells, pastor. Res. 2825 East 10th St., Phone 334-282.

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